

# THE VISIBLE ORIGIN OF JEHOVAH

“The God of Israel”

And the Manifestation and Ultimate  
Destiny of Man

IN FOUR LECTURES

By LOUIS GOBEILLE

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## PREFACE.

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The plan and origin of the universe, as exposed in this little book, reveal the fact that the creation is built on the broad principles of liberty, individuality and love; which are inherent within the scope of the *Faith of God* only. "For all that which is not of faith is sin." His faith then is not a cast iron rule, but from the very conception of the plan of the universe in the mind of God, it provides His creatures with justice, power, salvation and purity, hence it is a shield from God to preserve us from wrong doing in our free volition and actions within our gift and calling.

The Lord has created free intelligent individuals who are capable and responsible within their spheres as God is within His.

The difference between God and His creatures is not a difference of perfection, but it is one of limitation. And He has pledged His Throne to maintain them in that standard of efficiency within the limit granted to them, if they will choose to accept His Holy Spirit and remain within this plan which in His wisdom He has devised before the creation of the universe.

When God created man, He has not created automatons, but He has created free agents.

This little book demonstrates that the plan of God demands and provides that every man in every world must have in all his thoughts, his undertakings and his works, the welfare of his neighbours in view before all else. Thus every free agent must make the glory of God, the freedom and happiness of his fellow man, the purpose of his life.

The man who will accept the Spirit and Power of God, and continue to exemplify in his life these principles, will live a life which will measure both in length and in perfection, with the life of God, for it is written: "It is He who worketh in you both to will and to do of His good pleasure." Again: "be ye holy for I am holy." This book shows also that the Most High has delivered all dominions and powers over to His Son Jehovah, then we must not be under human control, but the Son of God must be our centre of attraction. It is He who

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has created us and who has pledged His life to the Father to keep us. And He has done it because He says: "I have lost none of those which thou hast given me." "Cursed be the man that trusteth in man and maketh flesh his arm." Jehovah is our King and we must remain under His control. It must be recognized and accepted in all the worlds that it is not in man that walketh to direct his steps, but that instead the just must live by faith.

This book demonstrates the harmony which exists between science and the Bible. It shows that this earth was created at the same time as the rest of the universe and this must be more than 6,000 years ago, since before Adam was formed there was an interval during which neither growth nor life appeared upon the face of the ground (the word used in the Bible in *Therem* Gen. 2: 5, which means a period elapsing before the inception of a fact, or thing). But Moses does not tell us the length of that period. But there seems to be a coincidence between the Bible and geology which if rightly understood, would make the age of this earth about fifty thousand years or more, and that of Adam, six thousand years. This book tells us also what it is that God has revealed to us, and we may study with benefit, and that which we are not permitted to pry into. And it demonstrates that the Bible does not only deal with the destiny of this small world, but with the destiny of every system of worlds circling around the throne of God, and the ultimate destiny of man is connected with their destiny.

And this agrees with the words of another, namely: "Wonderful possibilities are open to those who lay hold of the Divine assurances of God's word. There are glorious truths to come before the people of God. Privileges and duties which they do not suspect to be in the Bible will be opened to them. As they follow on in the path of humble obedience doing His will, they will know more of the oracles of God.

Also in true science there can be nothing contrary to the teachings of the word of God; for both have the same author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or whether in revelation, is harmonious with itself in all its manifestations. But the mind not enlightened by God's Spirit will ever be in darkness in regard to His power. This is why human ideas in regard to science so often contradict the teaching of God's word."

JOS. J. CHARBONNEAU.

*Sault au Recollet, Que.*



## LECTURE I.

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### **The Visible Origin of Jehovah, the God of Israel, and the Manifestation and Ultimate Destiny of Man.**

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A man may be convinced of the truth, but this is no reason why he should try and compel others to believe as he does. Again, no man should accept anything as truth because others believe it to be such. Therefore, if we speak, it is not with the intention to compel others to believe as we do against their will; far from this, we will listen with pleasure to the able and wise criticisms anyone may offer. We admire an atmosphere of liberty and fair play everywhere, and we can say with a clear conscience that the only purpose which impels us to study together is the desire to discover the truth as it is revealed in the Word of God. It is our duty to study and search for truth with a mind free from the bias of man-made creeds or the shackles of erroneous ideas; also, we ought to study together animated with the conviction that each one should exercise his own freedom in searching for and accepting the truth; and we ought to be inspired thereto by the Spirit of God, because we know that the destiny of every man shall be decided according unto his acceptance or rejection of the truth. Therefore, it is evident that it is both our right, and our duty to think and decide for ourselves. Christ said: "The truth shall make you free."

#### THE VISIBLE ORIGIN OF JEHOVAH, THE GOD OF ISRAEL.

Has he an origin?

Do you not think this is a theme of importance and interest? If it is your pleasure, we shall study this subject together for a few moments. The few remarks which we desire to make, stand on three axioms—three verities evident by themselves.

First:—Man by himself is not eternal or immortal, neither is the rest of the universe. It is evident that as the Most High has caused the universe to be unfolded out of His own self-existence, He could call it back again. All things exist only by virtue of, and subject to, the will of the Creator.

Second:—The whole universe revolves around a centre (the investigations of astronomers tend to prove this) and this centre is called in the Bible “the Throne of God,” “the Third Heaven,” or, “the Heaven of Heavens,” etc., and there in this centre the Most High—who only hath immortality—resides, and He has begotten only one Being who, alone, is His express image, and it is this express image, Jehovah His divine Son, who is the Mighty Word by whom He has created and unfolded out of His own self-existence, and by whom He directs and upholds all that which exists. Jehovah is the Archangel, the Cherub in chief, the God of Israel, He is the Jehovah, the Alpha and the Omega of the whole universe. When He reveals by His gift and calling as Creator the existence and the continuance of the universe, He reveals the power and the character of the Most High, His Father. He is all and in all, it is He who reveals God in all things.

Third:—Although all things which are revealed in creation, both in the heavens and on the earth, are mortal by themselves, and hence depend upon a central and self-existent Being for their maintenance, namely, God, nevertheless there is one thing which is immortal. It is the truth which proceeds from the Most High, and which we seek and is revealed to us by Jehovah. This truth is immortal like the Most High, and if we possess this immortal truth it will make us free, and even though we are dead we shall live again. Paul says that God will render to every man according to his deeds. To them who, by patient continuance in right doing, seek for glory and honor and immortality, He will give immortal life: But unto them that are contentious and do not obey the truth, but obey unrighteousness, He will render indignation and wrath. (Rom. 2: 7, 8). Jesus Christ exists and lives as the champion and the leader of those who live out this eternal and immortal truth, and He was dead, but He is risen from the dead. And why is He risen from the dead? Because He is animated in all His works by this Immortal Spirit of Truth which proceeds from the Most High. And Paul declares that: If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Again He says: If you live after the flesh you shall die: but if ye, through the Spirit do mortify the deeds of the body, ye shall live. (Rom. 8: 11-13).

These are the three axioms which are the foundation and principle of all science and religion. I will repeat them again:



First:—The whole creation is mortal, because the same power that created it at first can put it out of existence.

Second:—The universe revolves about a center, from which the government emanates, because the creation could not be maintained without a central government no more than a man can do without his brain or head.

Third:—The truth is immortal like the Most High Himself, because it is impossible to destroy the truth. Two and two make four; this is true now and forever.

Now, concerning the subject that we are studying together, namely, the origin of Jehovah. It will appear evident to any one that this origin cannot have any reference to that Immortal Spirit of Truth which He possesses and which animates Him, and of which He is the dispenser to others, for this Spirit belongs to the personality of the Immortal and Invisible Father. That which is immortal by itself has no origin. For instance, we could not speak of the origin of the Most High because He has *none*, but instead He is immortal, self-existent and everlasting. He is the primary cause. When we speak of the origin of things, we must admit thereby that these very things can come to an end if they are not vivified by something else.

Therefore when we speak of the origin of Jehovah, we speak of the origin of that Divine Being who is the only one begotten by the Most High, and who, alone, is the express image of the Most High, and by whom is all else. Does this Divine Being as an organization organized by the Most High Himself possess natural immortality, or does He inherit the same from another? We will let Jehovah answer this question for Himself. He says: "As the living Father has sent me and I live by the Father, so he that eateth me even he shall live by me." (John 6: 5-7). Again he says: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." (John 5: 26).

It is evident from these statements made by the Master Himself that life and immortality proceed from the Most High only. And, moreover, Paul declared that the Most High only hath immortality. (Tim. 6: 16). We all admit that Christ died on the cross and Isaiah declares that His soul was made an offering for sin. (I. 53: 10). If He died, then His person is not immortal, but the righteous record of His life inspired by that immortal Spirit of truth which proceeds from the Father, this holy record, we say, is the immortal part of Jehovah. This immortal Spirit of truth was made man by the right doing of the Man Jesus, the Jehovah of the old Testament.

Now we ask; When was the immortal Spirit of the Most High made Man? This was done when Jehovah was made part of the human family, and lived a life up to the standard of the law of God as a man, and thus made the immortality of God part of the human family. When the Son of Man, who has established a righteous life record through the inspiration of the immortal Spirit of truth, expired on the cross, He committed that immortal part of Himself, on behalf of the human family, to the Most High, saying: "Father into thy hands I commend my Spirit." (Luke 23: 46). And so likewise Stephen having established during his life a record inspired by that same Spirit given to him by Jesus Christ, our Saviour, said: "Lord Jesus receive my Spirit." (Acts 7: 59).

Now all this has gone to prove that although Jehovah is animated with the Immortal Spirit of the Most High, still as a visible person He is not immortal because He died, and therefore, if He appeared to come to an end, He must appear to have an origin. But when He died He could not be held as a prisoner of death on account of the Immortal Spirit of the Most High, which is in Him, and is Him, His soul. The term Jehovah, is a Hebrew term, and it is a contraction of the verb "to be" in Hebrew, in its three tenses: past, present and future; namely, was, is and shall be, and consequently as applied to a person it means: The Master of time and creation, the All and in All. Paul informs us that Jehovah is all and in all (1 Cor. 15: 28). We see then that Jehovah is the visible center of the entire universe, and, therefore, His visible origin is the origin of all that His creatures can understand, appreciate and perceive. Jehovah is the connecting link between the Infinite—the Most High, and the finite, the creation.

We may remark right here that among the faculties found in the brain of a man, we do not find those necessary to comprehend infinity, eternity, immortality, creation and the origin of life. We know that these things exist, and that the Most High has revealed them to Jehovah, His Son, but the power to understand these things has not been given to us. What is revealed to us is what we have brain power to understand; that which the Creator gave us no faculties to understand, He has not revealed to us. Jehovah, on account of His vocation as Creator, needs a more complete revelation from the Most High than we do, who are only called as rulers over the works of God. We can see, study and understand the creation, but the Most High cause of it remains a secret to us.



We were saying that Jehovah is the center of all things. In Him all things exist and He exists in all things. He declares Himself, that this bread we eat is His body and that this wine we drink is His blood. He is called the Word of God. (Rev. 19: 13), and when He created the universe, He spake and it was done, and He commanded and it stood fast (Ps. 33: 9). Jehovah is the God of creation. Therefore, the creation is not God, but it is His visible body, the revelation of His will through His creative word. Is it not evident that creation is the outcome of thought? Then, I say again the moving universe is not God Himself, but it reveals the mind of God. Jehovah fills the heavens and the earth, He is everywhere by His mighty word which has called all things into existence and upholds same. It is in this sense all things are His body. Nature is not God, but it is matter created and vivified by the Living Word, which proceedeth from the invisible Most High.

Jehovah is all and in all, and still if He is only the Most High unfolded, He must of necessity be the beginning of the creation of God (Rev. 3: 14), and His origin must be the origin of all things, and everything that is in existence must show His imprint, must be by Him and of the Most High. Paul says, that Jehovah is the image of the invisible God, the first born of every creature, for by him were all things created that are in heaven and that are on earth visible and invisible, whether they be thrones, dominions, principalities or powers, all things are created by Him and for Him, and He is before all things and by him all things consist. (Co. 1: 15-17).

Now we will present Jehovah before you in His seven degrees of revealed existence and revealed origin, namely, His works by which He reveals the Most High. The Most High pours out and begets Jehovah and Jehovah pours out and begets all else.

First:—We present to you the visible origin of this Mighty Revealer of the Most High in the origin of His universal and visible body, namely, the origin of all that which is visible throughout the vast creation, from the smallest animals which we can see only with the microscope to the largest celestial bodies, namely, the stars in their regular march in boundless space.

Second:—We present Jehovah to you in the origin of breath which keeps the body of His mighty Word alive, namely, the different atmospheres or the different heavens which surround each of the countless celestial bodies. These differ-

ent atmospheres are channels of the natural laws which are found on these different celestial bodies and those laws emanate from the brain or mind of Jehovah, whose brain or mind is the channel of the immortal Spirit of the truth of the Most High.

Third:—We present to you Jehovah in the origin of His arm stretched throughout the entire space and encircling the whole universe, namely, the ether. It is in this ether that all the celestial bodies are suspended and have all their regular motions. This ether is called, in the first verse of the Hebrew Bible, "Sha-ma-yim" which being translated literally in English, means the placers and the disposers, commonly called the heavens. It is through this ether that Jehovah and His ambassadors have power over matter, suspending or replacing the same according to their will. (Hath not the potter power over the clay to fashion same according to his pleasure?).

Fourth:—We present Jehovah to you in the origin of the persons and the individuality of His Angels, who inhabit the third heaven, the center of the universe and who are His ambassadors and His messengers, and who execute His will throughout the whole universe.

Fifth:—We present Jehovah to you in the origin of the central government of the universe, and therefore in the origin of the four chief princes, of whom He is the first. (Dan. 10: 13 margin and Rev. 4: 6-9). These four are associated together in this Royal Government. This universal government is divided into four principal departments, namely, Justice, Power, Charity and Purity. Jehovah Himself, as Prime Minister, is the Minister of Justice, Gabriel is the Minister of Power, Raphael is the Minister of Charity, and Uriel is the Minister of Purity. It is from the origin of these four principal departments of this government with their millions of millions of attendants that the origin of Jehovah as governor in chief of the whole universe proceeds.

Sixth:—We present the origin of Jehovah to you in the origin of Michael the Archangel, who is the express image of the Most High; He is the connecting link between time and eternity, between the Most High who only hath immortality, and the creation which appears and disappears according unto His will. We present Him to you in the origin of His own person before He has received the lofty and honourable titles of Elohim and Jehovah. We present Him here as Michael or the express image during eternity and before measured time, or the unfolding of the universe. We present



Him here as the only one begotten immediately from the Most High in eternity and as the author of time and all things, the Master workman of the Most High.

Seventh: and last, we present Jehovah to you before His visible origin and when as yet the invisible and immortal Father appears to be alone in eternity. Jehovah existed then only in the bosom of the Most High with the rest of creation. All that which is visible to-day existed then, only in the mind of the Most High. We have now ascended from these lower regions and to the Most High, the immortal and invisible Father, we have ascended step by step as they are placed before us, seven steps in all.

First step: Manifestation of life in matter.

Second step: Manifestation of life through the air we breathe.

Third step: Manifestation of life through the Sha-mayim, or ether by which God keeps the universe in its place.

Fourth step: Manifestation of life through the angels.

Fifth step: Manifestation of life through the four archangels.

Sixth step: Manifestation of life through Michael the chief of the archangels.

Seventh step: We have now arrived at the source of life, the Most High, whom it is not within the scope of created beings to see or know, except in as far as it has been His pleasure to reveal Himself through Jehovah in the manifestation of the creation, and in the manifestation of righteousness. It is evident that all things come from somewhere and seem to be going somewhere. The Most High alone comes not from anywhere, but He simply is; we know not how. And Jehovah is from Him and all else must be from Jehovah.

Our next study will deal with the security which the Most High gave to His creatures, that righteousness, and therefore happiness, would ever continue to exist within the borders of the universe.

## LECTURE II.

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### **The Visible Origin of Jehovah, the God of Israel, and the Manifestation and Ultimate Destiny of Man.**

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The subject that shall occupy our attention is one of great interest and importance and we will bring it to your notice without unnecessary delay or remarks.

The origin of Jehovah, who is the foundation upon whom the universe is built and by whom it was created, and by whose mighty word it is held together.

If all are agreeable this will be our study for a few moments. Let our mind be released from every other thought and let us go up and go back in imagination beyond time and creation, let us go step by step till we get where there is nothing in existence but the Most High and the empty space; let us step from visible matter into the air, or atmosphere, and from the atmosphere let us step into the ether that fills the whole space. And from the ether let us step into heaven itself among the angels, and from the angels let us step into the mansion house where sit the four archangels who are the head of the Government of God. And leaving these and all else out of sight and existence, let us step into the presence of the Master Himself. The great Michael, the Chief Archangel, is now before us. This is our God, the foundation and the origin of all things. As we stand there, and as we see His terrific majesty, we ask the question: "Is this the Most High Himself, or does He reveal someone else? The immensity of things which we have passed by, all have their origin in Him. But what of the chief Archangel, the great Michael Himself, is there anyone beyond and above Him?"

His name expressed in plain English means the Chief Messenger, the express image of the Most High. This in reality reveals the existence of some one else beyond and above this Mighty One, He must have a Father, He must have been begotten by some One during eternity. Therefore, if we are not at the end of our journey let us proceed further and go beyond the presence and the origin of the Great Chief, the



visible Author of creation. There we find ourselves in the presence of an exceedingly Bright Light that seems to fill the north side of space. We have now got to the end of our journey. It is here where resides the Invisible Immortality, the Most High, whose going and coming we know not, He is alone and self-existent, and the boundless universe we have passed by resides in Him, and the making and creating of that universe is only the unfolding of Himself, and this unfolding we wish now to witness.

We will suppose and relate to you the history of the origin of the person of Jehovah, along with the creation and unfolding of the universe. Let us imagine that we are alone in the empty space before the creation was unfolded out of the Most High. We are standing in the presence of the exceedingly Bright Light. Hark! the dead silence of emptiness is broken by a sound, we hear words spoken for the first time, these words come from the exceedingly Bright Light and they are echoed and re-choed again and again throughout the empty space; they are spoken in the Hebrew tongue; they are short and only three in number and they are as follows, namely: "Mi-cha-el." These three words being translated literally into our English tongue are as follows: Who is like unto the Most High? As these words ring throughout the empty space the exceedingly Bright Light disappears, the Most High denies Himself for the good of others, in order to give them freedom. Another free agent like Himself shall appear unshackled by the presence of any arbitrary Potentate, He is free in His own will and actions as the Most High Himself. We cannot see the person of the Most High because He is invisible to the Creation, no man can see Him and live. But presently we shall see His image. Behold we perceive the appearance of a throne of fire, high and lifted up, and there appears before us the express image of the Most High Himself, a Divine Being, having the same form and the same physical appearance as the man of to-day. But He seems to be many times their size and weight and His face is bright like the sun. He stands to the right of the throne with a book in His hand, this book contains the plan of the universe which the Most High planned during eternity. This Divine Being is the express image of the Most High, to such an extent that He does not suspect His own origin while the Father remains out of His sight. So truly is He the express image and duplicate of another, that in reality He feels that He is the Most High Himself. He does not know that His Father is now looking at Him to see if the image really is expressed, if He is He shall be unfolded

further and if not He shall be folded back again. However, the plan of the universe is part of His own Being, and infinity, eternity, immortality, the creative power and the origin of life are all natural faculties with Him. He feels that He is complete and the Only One. God reveals Himself to us by forty-two faculties, but this Divine Son of the Invisible One has received a more complete revelation than we have, the Most High reveals Himself to Him by forty-seven faculties or more. Since He is the express image, His mind—His memory—goes back into the unmeasured aeons of eternity and into the endless future as well. Like as it does with the Most High Father, all is present before Him, and He meditates on those things which are written in this book which He holds in His right hand and which contains the plan of the universe. As we said before, He thinks He is the Most High Himself and the same purpose is in His mind which the Father has just carried out; He does not think it a thing to be grasped after to be visible Creator, but exercising His own free will He decided to bring forth a Son according to His own image who shall create all things according to the plan He has in His hand and inherit them, He knows not that He is the personality of that very Son, but the secret will soon be revealed to Him. As we consider, in wonder, this majestic Being we see Him raise His hand and we hear Him say with a loud voice: "Eïll," A Hebrew term, which is expressed by the word Lucifer in Latin and Radiator in English, and another express image of the First Image appears. Another majestic being like unto Michael stands there on the throne with Him; they stand, one at each end of the throne looking at each other, and Michael says, the Law of Love shall stand and Lucifer says, Amen. (Jehovah decides for the righteous Law of Love, the ten commandments of His own free will, when He believes that He is the Chief Ruler, therefore by His own free will He becomes a rightdoer. He is not compelled thereto by another, and the Most High Cause will not appear to Him as an arbitrary Ruler when He discovers Him.) As they speak these words the Bright Light reappears above them on the side of the North, and before this exceedingly Bright Light they exclaim in surprise, "Al!" that is a Hebrew term which means Most High, and the voice of the Father is heard again saying to Michael, "Thou art my Son, this day have I begotten Thee" (Ps. 2: 7). And as Michael hears these words and finds Himself in the presence of the Most High, the Intervention and the Interposition in Chief, He discovers His own origin.



And the chapter disclosing the position He must occupy henceforth as the Creator, unfurls at once to His mind, and bowing to the ground before His Almighty Ancestor, He says: "My Father we submit ourselves unto thee, unto thy will, unto thy desire and unto thy orders and thy laws; we are nothing, thou art all." And Lucifer says: "Amen." Then the Father answers from the exceedingly Bright Light saying: "Since the immortal and everlasting truth proceeds from me, and since I have begotten thee to the end that thou mightest create and inherit all things according to the plan that I have devised during the everlasting aeons of the past, before unfolding and duplicating myself into a second Most High whose individual thou art, and since it is my wish that the universe that thou art called to bring forth by my power should be ruled through Love and not by force. Therefore my orders and my commandments according to my immortal Spirit of truth and thy will are these, namely:

Thou shalt not have another Sovereign before me.

Thou shalt not bow to anything that is created.

Thou shalt not regard my will as a vain thing.

The time measured by every seventh revolution of each celestial body shall belong to me.

Continue to honor me as thy Father.

Thou shalt not kill.

Thou shalt not drink forbidden waters.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet the rights of another.

As Michael hears this fiery and immortal law of Divine Love, He answers and says: I desire that my own visible existence and the existence of every living creature besides myself may depend on our obedience to those Divine and Immortal precepts, on condition that thou givest us henceforth and forever thy seven immortal Spirits of Truth so that we may continue to enjoy the power to work and obey, we recognize the fact that the power to continue forever to do right, is not inherent in us, but it is inherent in thee only, and thou art He who only hath immortality." And Lucifer says: "Amen." The Father answers to His Son, saying: "Be it done unto thee and unto all creatures according unto thy prayer, the righteous shall live, but the sinners shall die. (Is. 45:7-23), and I establish thee my Son along with whosoever thou mayest ordain thereunto as the dispensers of my seven immortal Spirits of Truth." Then both Michael and Lucifer bow to the ground before the Most High and

say: Father we thank thee for thy immortal law and for thy seven immortal Spirits of Truth which shall continue unto us the power to work and obey in order that we may be saved from this evil thou hast created, namely: The sinner shall die. And Holy Father we lay our lives at thy feet as a pledge that all those who are, or ever shall be on the stage of action, shall obey thy law. The sinner shall die, and if not the Creator shall die." And the Father answers: "Amen." And He places the crown of the Most High on the head of Michael and He gives Him the title of Elohim.

We will not stop now to analyze the meaning of this title for this would require a lecture by itself; but we will simply say for the benefit of those who may not be well versed in the knowledge of the Hebrew tongue, that this is a term of three degrees, or three roots, namely: "Al-ha-yim." "Al" means the Most High (see Exodus 6:3). "Yim" means the sea or powerful nations, or rather the creation, it is so applied in Dan. 7: 3, then "Hay" the middle letter must be a contraction of the term Jehovah, and it is so used in Ex. 15: 2, Ps. 68: 5, 89: 9, 94: 7, 118: 17 with a formative *yod*. The term Elohim then means, the authority of the Most High, of Jehovah and of the creation. Again these three roots joined together form a word which means the denouncers of a curse, namely, death on those who violate the law. Hence Michael in accepting this title gives His life as a pledge that sin shall not enter. Therefore, He was fore-ordained before the foundation of the universe. (Kosmos is the word that Peter uses here which means order, regularity. It is used for the world, also for the universe. "The order and beautiful arrangement of the universe is called Kosmos." (1 Pet. 1: 20).

Notice now the depth, the breadth and the height of the righteousness of God on which the creation stands. Before the Most High allows a universe of nations to be brought upon the stage of action He holds the life of His only begotten Son as a pledge and a foundation that sin shall not enter, but that, instead, each one shall live having the good of others in view before all else. What more could He do? I repeat this again: The Most High so loved the universe (Kosmos), even before it was made, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. (John 3: 16).

Now, all we have said so far goes to prove that although Michael received the title of Elohim along with the crown of the Most High and is established as the Creator of all



things, nevertheless he does not receive the control of life without conditions, the immortal Father alone has the absolute control of life, Michael must render an account to the Father concerning those to whom He gives life. Moreover those whom Michael creates have no control or comprehension concerning the origin of life; they can only enjoy it for themselves under certain conditions. It must appear evident before the mind of anyone that if Michael and His creatures had the absolute control of life, they would be immortal in themselves and the Most High would not be Sovereign in Chief over the existence of the universal order, a thing which is not possible. If the Most High allows the universe to be unfolded He must be able to fold it up again, if it should ever be His pleasure to do so, is it not evident that the Most High can undo that which is done? Thus He created evil to punish the sinners, Michael is the only one who is called into existence and is begotten by the immortal Father Himself and the rest of the creation is called by Michael, because he has received the crown of the Most High and the title of Elohim, which title means, as we said before, the responsible agent of the Most High in the unfolding and maintenance of the creation. John tells us that: In the beginning was the word and the word was with God and the word was God, and the same was in the beginning with God, all things were made by Him and without Him was not anything made that was made.

Now we have three beings before us, namely, the Most High, from whom are all things, and Michael by whom are all things, He is the connecting link between the infinite and the finite, also Lucifer, the deputy minister of right doing or the Radiator of the Light that proceeds from the Father and is shed abroad by Christ. Also the life of Michael is given as the foundation on which the universe shall stand. And as Michael begins His work as Creator He creates first the Chief Princes who are associated with Him as the Prime ministers of each of the four departments of the government of God, and their deputies. And then He creates the myriads of Angels who are employed in the service of the Government of God.

Now we have given a short description of the origin of those things which are in the third heaven, the headquarter of the universe, with Michael as the connecting link between the Most High and the creation. He is the central authority, the only one who can unfold the power of the Most High, every document must bear His seal.

We are now ready for a short description of the creation of the universe at large. This we find in the first chapter of Genesis:—Let us read that description together. (We consider that the first chapter of Genesis and a few verses of the second does not describe the creation of this earth only, but that it describes the creation of the universe at large, every solar system found in space and circling around the throne of the Most High). “When space was yet but pure vacuum the Divine authorities unfolded from the bosom of the Most High the first and the last of the disposers and placers commonly called the heavens or ether or spirit; then they unfolded also the first and the last of matter in its three kinds or classes: solid, liquid and aeriform, and matter in its elementary state was without coherence or regularity, a mere void of order, and this confused multitude of atoms or elementary matter was in a stagnate and inactive state, and the Spirit of the Divine authorities was trembling upon the face of the waters (the word waters here has the sense of multitude of atoms). And the Divine authorities said: Let confused and stagnate matter flow into universal order and light, and confused matter did flow into universal order and light, and the universe was started on its regular march. And the Divine authorities comprehended the end from the beginning of this universal order, namely: The endless march of the same, and behold it was good. And the Divine authorities divided between the flow of light and the stagnation of darkness, and the Divine authorities called the flow of light day and the stagnation (He) called night. And while this was being done the first half turn of all the heavenly bodies was in a mixture of light and darkness and the second half turn was in a bright searchlight, and this was the first day. And the Divine authorities said “There shall be an expansion from the inner parts of the waters and it shall be a division between the unexpanded waters and the expanded waters, and the Divine authorities shall make a continuance of this expansion, and thus shall divide between the waters which are under the expansion, and between the waters which are the lifting-up into the expansion, or are being expanded continually into air, and this shall be established.” And the Divine authorities called the expansion Placers and Disposers (Heavens), and while this was being done there was a half revolution in a mixture of light and darkness and the other half in a bright light, and this was the second day. And the Divine authorities said:



"The course of the waters which are under the disposers and placers shall tend to one place, and shall appear that which is drying and that shall be established." And the Divine authorities called that which is drying, earthly matter and where the course of the water is tending (He) called seas. And certainly this appears to the Divine authorities to be good and useful.

And the Divine authorities said: "Matter shall germinate that which springs forth from earthly matter, namely: herb yielding seed and the fruit tree after his kind whose seed is in itself above matter, and this shall be established. Therefore matter shall bring forth that which germinates from earthly matter, namely: herb yielding seed after his kind and the tree yielding fruit whose seed shall be in itself after his kind and certainly this appears to the Divine authorities to be good and useful." And while this was being done, behold, one half turn of the celestial bodies lighted with a mixed light and the other half turn with a bright light and this was the third day.

And the Divine authorities said: "There shall be lights in the expansion forming the heavens, or disposers and placers, to divide the day from the night and they shall be for signs and for seasons and for days and for years, and their existence shall be as it were lights in the expansion forming the heavens, or disposers and placers, to form the light over matter. And this shall be established: and the Divine authorities shall make the everlasting continuance of two great lights, the continuance of the greater light to rule the day and the continuance of the lesser light, along with the continuance of the stars, to rule the night. And the Divine authorities shall set them to appear to be in the expansion that forms the disposers and placers to light up above matter, and to rule over the day and over the night, and to be the dividing between the light and between the darkness." And certainly this appears to the Divine authorities to be good and useful. And while this was being done the celestial bodies went one half turn in a mixed light and the other half turn in a bright light, and this was the fourth day.

And the Divine authorities, said: "The waters shall bring forth abundantly, living creatures, and fowl that may fly above the earth, or drying matter, to go above and twine in the expansion that forms the disposers and the placers, the heavens." And the Divine authorities created the con-

tinuance of great whales and the continuance of every living creature that moveth which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good, and the Divine authorities shall bless them from first to last saying, "Multiply and fill the waters of the seas and let fowl multiply in the earth." And while this was being done the heavenly bodies revolved one half turn in a mixed light and the other half turn in a bright light and this was the fifth day.

And the Divine authorities said: "The earth or matter shall bring forth living creatures after his kind and cattle and creeping things and beasts of the earth after his kind, and this shall be established."

Therefore, the Divine authorities shall make from first to last, the beast of the earth after his kind and cattle after their kind and everything that creepeth on the earth after his kind. And the Divine authorities saw that this is good.

And the Divine authorities said: "We shall diligently make man according unto our image and similitude, or likeness, and his dominion shall be over the fish of the sea and over the fowl of the air and over the cattle and over every world. (Heb. 2: 8) Therefore, the Divine authorities created man in His beginning (namely, in the person of Michael), and in His ending (namely, in the person of Adam), in His own image, in the image of the Divine authorities from first to last was He created, male and female from first to last He created them, and the Divine authorities blessed them from their beginning and ever after. And the Divine authorities said to them: "Be fruitful and multiply and replenish (fill) the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth." And the Divine authorities said: "Behold, I have given you the essence, or the very substance, from now and forever, of every herb-bearing seed which is upon the face of every inhabited world; and the substance of every tree in which is the fruit of a tree yielding seed, to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat, and certainly this shall be established."

And the Divine authorities saw the end from the beginning of every thing which they had made, and behold, it was very good. And while this was being done, the heavenly bodies made half a revolution in a mixed light and the other half in a bright light, and this was the sixth day.



Thus they were finished the disposers and placers, commonly called the heavens, Ether, or Spirit, and also the setting in order and vivifying of matter, solid, liquid and aeriform, to wit, every one of their hosts. Thus, the Divine authorities were done with all their works which they made, and the Divine authorities blessed the seventh day and sanctified it, because, in it they had rested from all their works which they created to make."

And the Princes of heaven sang together, and the sons of Divine authorities shouted for joy, and the inhabitants of the whole creation were of one mind and they were all lead by the Immortal Spirit of truth which proceeds from the Most High. And being thus animated and vivified they crowned Michael as universal Ruler and King over the whole creation, and they gave Him the title of Jehovah, which is master of time and all things, and every one pledged his life to Him as a token of loyalty and obedience to the law of God.

We have noticed before that this holy One has already received the crown of universal dominion from the Father, along with the title of Elohim, which means Divine authorities. Therefore, He is now called Michael, Elohim, Jehovah. He is crowned by the Most High first, and afterwards by His creatures.

Jehovah has succeeded in building this universe and He gets all this glory and honor because He is honest, both with His creatures and with the Most High, and He does not hesitate to pledge His life that both He and His creatures will remain honest, and thus will continue to obey the law of God.

We have now described to you the building of the universe with its countless systems of worlds, and we have laid bare the foundation upon which it stands, namely: the life of the Son of God, who is the only begotten of the Most High. Now, I will ask you this question: Could God have established the universe on a better foundation, based on better principles than He did? Can anyone suggest a better way, a more honest and upright plan? We say, no. Still Lucifer thought that he could run the universe on better principles, and he tried it and failed, and he caused sin to enter and Jehovah refused to destroy him along with his followers, therefore, He had to pay His pledge.

We will speak concerning the origin of sin later, and we will see with the origin of sin, the appearance of evil which the Most High has created, and by which He has

control of the universe, to maintain it in righteousness. Each created being holds his life and existence as a pledge to the Most High that sin shall not enter, and if he should allow sin to enter, he must be folded back again into the bosom of his Creator. Many, I have heard them often, blame God for creating evil, they say if God was a God of Love, as He pretends to be, would He have created evil? We answer to this:—It was necessary to create evil to maintain free agents in obedience. Without creating evil, God could only have created mere machines. Responsibility comes from the fact that He created evil, it was through Love for His creatures that God created evil, as the only means by which He could maintain peace among free agents. "Vengeance belongeth unto me, saith the Lord, and I will render it." From henceforth the peace of the universe flows from the evil of the Cross, sin brings evil, but love to our neighbors brings peace, as will appear in our next lectures.

## LECTURE III.

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### **The Visible Origin of Jehovah, the God of Israe and the Manifestation and Ultimate Destiny of Man.**

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If we travel through this vale of tears looking for happiness and comfort in the things of this world, we are sure to be disappointed sooner or later. We see flowery beds afar off, but, behold, when we get near, thistles and thorns on every side; and thus far away fields seem fair, but the wounded and the dead are there. A world of sin and evil. We go through life hoping in vain in the things of this world till comes the grave, and then the past appears like ugly nights and ghastly dreams, and we feel as the preacher of wisdom who said "Vanity of Vanities, all is vanity and vexation of spirit." And thus one is led to ask: "Is this the only purpose for which I was created, and is it the will of the Creator that I should appear on the stage of action and be disappointed, suffer and then vanish forever like a morning cloud and a fleeting sound?"

This inquiry we will answer as it is revealed in the word of God, and we will show you what was the purpose of Jehovah Elohim when He formed Adam. And if that purpose is not defeated, we will be able to tell you also what is the ultimate destiny of man.

We will say first that the reason man is here is due to a train of circumstances which happened before his advent to this world, and, therefore, upon which he had no control at first, whatever may be his power now.

There arose a question in heaven concerning faith, this question was raised by the man, Lucifer, who was deputy minister of Justice, and therefore stood in rank next to the Chief Prince, Michael the Archangel; and this question was whether or not it is in man that walketh to direct his steps. Whether or not a man can live righteously by sight, or if to do so he must accept the faith of God. Michael claimed



that: "It is not in man that walketh to direct his steps, but that to live righteously we must live by the faith of God, because man is a finite being and therefore is not immortal." Michael said that it must take the same Divine power to hold a man in efficient working order which was necessary to create him at first; and, therefore, a man to be able to live righteously must accept this continual creating power in his soul in order to be shielded from wrong doing everywhere and forever. But Lucifer denied this and he claimed on the other hand, that man can walk alone and direct his own steps aright, and that therefore he does not need to walk by faith.

And thus as these two princes disagreed together concerning the administration of justice throughout the universe, Jehovah Elohim brought forth Adam to arbitrate between them both before the universe at large. If Satan is right, man can reject faith and still continue to live righteously and hence be a good neighbor, doing unto others as he wants them to do unto him. But if Satan is wrong when man rejects the faith of God and tries to live right by his own power he shall fail and become a bad neighbor, he will become selfish and he will not do unto others as he would they should do unto him.

Again, when man is deceived into the ways of Lucifer and fails, Jehovah agrees to save him if he chooses to be saved, and those who choose to be saved will share the kingdom of the universe with Jehovah instead of Lucifer and his angels. And Adam accepted this burden and this task for himself and his decendants, with the hope that ultimately they should be associated with the Man, Jesus of Nazareth, in the government of the universe.

Now, for nearly 6,000 years men have been taking sides, some under the banner of Jehovah working by faith, others under the banner of Lucifer working by sight, and issues of the most momentous importance are being decided. And, according to the ability that either party are showing in practicing right doing, the Most High shall decide who shall rule the universe after this, namely, Jesus and those who are on His side, or Lucifer and those who are on his side. Whose side will we choose? For my part I accept Jesus Christ as my Saviour and the faith of God as a shield against wrong doing, because I am satisfied that I cannot establish the righteousness of God by myself and by sight, but that I must do so by faith. The state in which this world has fallen shows that those who try to establish right doing by sight are a failure.

We know that Jehovah could have destroyed Lucifer and his angels without granting them this trial, and it would have cost Him nothing, while this trial has cost Him the cross of Calvary and many other sacrifices besides. Why did He do it then, and what will He get in return? He will get the love and the praise of the whole creation and much more besides, during His endless life he will ever enjoy the satisfaction to know that He has been most honest in this thing, though it cost Him the Cross of Calvary. If Jehovah had not granted a trial to Lucifer and his angels, many would have looked on God as an arbitrary ruler, and they would obey Him through fear instead of love.

We will now relate the circumstances concerning this thing in a consecutive manner and in details as far as the time at our disposal will permit.

When the Most High was yet alone with Michael, His son, by their dwelling together and their relation to each other, appeared the ten commandments as the foundation of the throne of God. Righteousness and judgment are the foundation of His throne. (Ps. 91: 2). Then the Son gave His life as a pledge that His work and the work of every one else living should ever be done according unto that law which is the transcript of the character of God. (Is. 45:31). Thus before the personation of the law of God was called to reveal the Most High in creation it was necessary for Him to pledge His life that sinners should not be allowed to stand within the Kingdom, righteousness shall go before him. (Ps. 87:13). And then the Son by the wisdom, the power, and as the Master Workman of the Most High, He launched the whole creation on the stage of action, He revealed the power of God in that He spake and it was done, and He commanded and it stood fast. (Ps. 33:9). Thus it was that in the beginning Elohim created the heavens and the earth and all that in them is. And the creation coming forth brilliant, pure and perfect out of the hand of the loving Creator, wished to be governed by that same Spirit ever emanating from the Most High which animated the Son of God as the priest of Creation. This is faith, the faith of God. And all the sons of Jehovah Elohim choosed Him as their king, and the Father allowed His son to become, by the consent and the request of the governed, King of righteousness, and King of peace, and good will and happiness reigned supreme throughout the rightly made creation, because everyone acknowledged willingly and gladly that the just must live by faith in order to be shielded from wrong doing. All the

creation comprehend as well as the Most High Himself does, that He who has pledged His life to maintain righteousness and thus bar the entrance of evil, has a right to rule, and that He should prove to be the most efficient ruler. And as Jehovah accepted the faith of the Most High in His work, so likewise His creatures accepted the faith of God in their works, and they were continually created unto good works as Paul declares saying: "I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me." (Gal. 2: 20). Again John declares, saying: "Here are they that keep the commandments of God and the faith of Jesus." (Rev. 14:12).

And thus it is in this manner that Jehovah became the ruler of the universe, He ruled not by His own will, but by the will of the Most High, His motto is, and ever shall be: Have the faith of God. (Mark 11:22). And concerning Himself, He says to all: "I can of mine own self do nothing, as I hear I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. (John 5: 30, 31).

In those days before sin entered, every voice echoed and re-echoed again and again, the voice of the king of righteousness saying: "Have the faith of God in order that you may be free from selfishness and that you may do unto others as you would they should do to you." (Matt. 7: 12). And throughout the vast universe, and also within the portals of heaven, all felt free and happy within the scope of the faith of God. And the request that ascended from every heart was: "Ever give us thy faith Lord Jehovah, which proceedeth from the Most High."

As the tree of life is necessary to keep our physical life and body to the proper standard of health and efficiency, so likewise the faith of God is necessary to keep our spiritual life and our soul to the proper standard for right doing. I say: All felt happy and secured within the scope of the faith of God in those days, but this did not continue forever, but down the stream of time and ages, the peace of the heavens was troubled by an intruder, sin appeared without reason or cause, and for the first time waves of confusion were perceived on the placid waters of the great sea and a feeling of uneasiness arose among the nations dotted in space, and a trembling for fear what not might be, permeated heaven.



Evil omen indeed that was: when one who stood next to the Son of God in power and majesty, and whose gift and calling it was to be deputy minister of righteousness, and therefore who was called to be radiator of light and wisdom before the Host of the Heavens, one who was perfect from the day he was created till iniquity and oppression were found in him. (See Ez. 28: 11-19). This lofty one, this commander of angels even, Lucifer, raised rebellion against Jehovah, he raised a question of doubt concerning the wisdom of the faith of God, as canalized by Jehovah to the rest of creation. He said that if the wisdom of God had been applied right by Jehovah in the work of creation, it was not necessary for man to live by faith, but that each one could do right in virtue of His creation. He asked the question, saying: "Is it common sense to think that a righteous creator should create a being capable of an unrighteous action?" To many minds this argument seemed convincing and logical; and a large number of the angels disconnected from the faith of God thinking they had within themselves the ability to direct their steps aright, now and forever. But after a time they were found committing sin and they became oppressive, and many of them exhibited a phariseelike spirit.

Thus the hosts of heaven were divided, and the situation became very intense and strained and an appeal was made to the Most High Himself about the matter. And He declared before a council of the leaders of the universe and of the angels: that since Jehovah had been asked to be universal king of all, at first, and since He, the Father, had consented to let Him be so, that it seemed good in His sight that all nations should serve Him with fear and rejoice with trembling. (See 2nd. Ps.). And Lucifer and His angels renewed their vow of allegiance to King Jehovah. But this put a check on Lucifer's work only for a time, little by little he went back to his old habits and to his former rebellion and consequently he became altogether unfit for his calling. Therefore, his credentials were taken from him. He then went into rebellion more openly and more intensely than ever and He claimed that Jehovah was not governing for the good of all concerned, but that He was an arbitrary ruler, and that if this was allowed to go on much longer, heaven would soon be filled with slaves, ruled by a tyrant. He said that as far as he was concerned he would not submit to Jehovah any longer, and many of the angels took their stand with him against the government of Jehovah. Most intense feelings

prevailed all over heaven, many tears were shed and every one felt that some great calamities were hanging over head. Strong and excited arguments were brought to bear on both sides and it soon became evident that the Son of God, to preserve His own life, He must destroy the sinners, otherwise He would be called by the Most High to pay His pledge, and should He be called thereto, this seemed to mean the downfall of the whole universe, because He upholds all, by the word of His power. (Heb. 1: 3). King Jehovah Himself was pained to the utmost about this affair, and He gave utterance to His feelings, saying: "My heart is sore pained within me, and the terrors of death are fallen upon me, fearfulness and trembling are come upon me, and horror hath overwhelmed me, for it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me; then I would have hid myself from him; but it was a man, mine equal, mine guide and mine acquaintance, we took sweet counsel together and walked unto the house of God in company, his words were smother than butter, but war was in his heart; his words were softer than oil, yet they were drawn swords. (Ps. 55).

Jehovah could have left Satan and his angels by one word, as if they never had been, and by that same powerful word He might have created those who might take their empty seats. But He did not choose to do that before Satan was granted a chance to try his way of doing things. Jehovah knows full well that the way of Lucifer can never be a success, but the angels and the inhabitants of the worlds had not such a clear insight of this thing as He has. Therefore, He knows that if Satan and his angels had been put to death without a trial of their ways many would have believed the accusation of Satan against the government of God, who said that Jehovah is an arbitrary ruler and His governments a tyrannical government, and many would obey God through fear instead of love. But Jehovah would never consent to be king over a universe which He must rule by force, He wants to rule by love or not at all. Therefore, He gave up the reins of government and He decided to pay His pledge to the Most High. The Most High said to Jehovah: "Why should my Son die instead of the guilty, let me alone and I shall put the present universe out of existence and thou shalt build another, and in this manner both the sin and the accusation of Lucifer shall not be remembered any more, forever. But Jehovah answered back to the Most High,

saying: "I will not have it so done to save myself, but I will pay my pledge." Now, if you and I had been in His place what would we have done? Let every one of us answer this question for himself, and let us ask ourselves another one:—In all this transaction can any of us say that Jehovah was not honest, was He not honest in the highest degree? If the creation is called to suffer He suffers with it, if the creation goes down He goes down with it, and if He is raised up again, the creation must rise with Him and be built on its old ruins. Friends, our Saviour is a brave man and He is worthy of imitation.

We have just got to the middle of our subject and our time is up, we will be obliged to come back to it later. Our next study will be Calvary's Cross which decides the ultimate destiny of man, and that of the universe.



## LECTURE IV.

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### **The Visible Origin of Jehovah the God of Israel, and the Manifestation and Ultimate Destiny of Man.**

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There are three ways to settle a thing or matter.

First: You may settle it as much to your own advantage as you possibly can, regardless of the hard feelings and the hardships or evils you may bring on others, and also regardless of the law of the realm, in which you live.

Second: You may settle it according to law regardless of the comfort and feelings of others.

Third and last: You may settle it to promote the best of feelings and to the best interest of all concerned whatever sacrifices and hardships this may entail upon you.

With most of the so-called good people if they can settle matters according to law and so-called justice they care not what others may suffer or feel.

When Jesus was upon this earth there came one running and kneeled to Him, and asked Him: "Good Master what shall I do to inherit eternal life?" And Jesus said unto Him: "Why callest thou me good, there is none good but one, that is God?" Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." And he answered, and said: "Master, all these things have I observed from my youth." Then Jesus beholding him loved him and said unto him: "One thing thou lackest, go thy way, sell whatever thou hast and give to the poor, and thou shalt have a treasure in heaven: and come and take up thy cross and follow me." And he was sad at that saying, for he had great possessions. And Jesus looked around about and saith unto His disciples: "How hardly shall they who have riches enter into the kingdom of God?" This man, though he believed he was the best in the land, providing he kept within the bounds of the law, could live happy and see the poor in want. Christ declares to him that to be perfect one must sacrifice his life and his goods in the service of the Master and that he shall have a treasure in heaven.

When Lucifer sinned in heaven, Jehovah could have settled the matter in three different ways, namely:

First: He could have put the whole universe out of existence and He could have created another where all creatures would have had a mind free from the accusation of Lucifer and his angels. This would have been settling the matter to His own advantage and benefit in spite of others. Still, since He is the Creator, could you call it dishonest on His part, He gave life without price, who could call Him to account if He should take it back?

Second: He could have destroyed the wicked and then others would have feared, and this way He could have secured universal obedience by force. This would have been settling the matter according to law and order, regardless of the feelings and all else concerning others. This would have been cold and lawful duty.

Third: He could prepare a field where Satan and his angels could try their ways on the creatures of God for a sufficient period of time, in order that sin might develop and that it might be demonstrated and recognized before the whole creation in its true nature, and that all might know Lucifer and his angels are wrong when they say we can live by sight, and that Michael and His angels are right when they say we must live by faith, and that all creatures might serve God through love instead of fear.

But if Satan and his angels should be granted a lease of life and a field to operate on God's creatures, so that all might know for themselves what is the nature of sin, this would cost Jehovah His life on account of His pledge, namely: "The sinner shall die, and if suffered to live, the Creator must die instead." Nevertheless, Jehovah would take this last way of settling matters, if there was any danger that the creation might perish; He would be the first to lay down His own life and redeem His pledge, with the hope that His own righteousness might wrench Him out of the claws of death and bring Him back to life again that He might make a new creation out of a ruined universe and bar the readvent of sin forever. And if not, if all must perish, perish with the rest He would.

Friends, if we had been in His place, do you think that we would have been brave enough to run the same risk? He did it in order to prove that the government of God is a government of love. "God permitted His Son to meet life's peril in common with every human soul, to fight the

battle as every child of humanity must fight it, at the risk of failure and eternal loss. Herein is love."

When sin entered heaven this earth was not inhabited, neither would it ever have been if sin had not entered, for it was kept as a field of emergency in case Jehovah should ever need an altar for sin offerings. God foresaw what Lucifer might do. It was when the rebellion of Lucifer and his angels was ripe and in process of action that man was brought upon the stage in order that he and the giant Lucifer should cross swords together. It was here Satan fell into the trap he set for another and which crushed his head. Goliath and David met in the open field. (We will now read in the second chapter of Genesis, concerning Adam, when he was formed). "After the day wherein the Lord God made earth and heaven, all the plants of the field were not upon the earth for a time, and then they were, and all the herbs of the field grew not for a time and then they grew, because during that time the Lord God did not cause it to rain upon the earth, and there was not a man to till the ground. But a mist went up from the sea and distributed over the earth and watered the whole face of the ground, and the Lord God formed man out of the different kinds of dust of the ground, and He breathed into His nostrils the breath of life and man became a living soul." Jehovah Elohim formed Adam and Eve in order that out of the human family God may choose those who shall take the reins of universal government at some future time, that is after Lucifer by operating upon the human family has proved himself a minister of ruin and death instead of a minister of life.

We will not stop now to describe the fall of man in details, we are all familiar with them, suffice it to say that another crash awaits the tottering universe, for as man is brought upon the stage of action, Lucifer does not submit to the will of God and repent, but he leads man unto sin also.

There is bitter anguish in heaven as the news of the fall of man reaches the everlasting portals. The Son of God in virtue of His pledge is responsible for all sinners, whether they be Lucifer and his angels or the human family, He must destroy every sinner or He must yield His own life instead. The Most High says to Him: "Let me alone and I will destroy the whole universe and thou shalt build another and thus shall be wiped away both the sinners and the remembrance of sin, why should my Son suffer death instead of the guilty ones?" (Ex. 32 : 10-32). Even in spite of the



entreaty of the Most High, Jehovah does not consent that the sinners should be destroyed without a trial, but He pleads for probationary time in favor of man, that he might be saved, He is determined to die Himself, that man may not perish. It is not surprising that it was a struggle, even with the Most High to give His son to save the guilty race. But Jehovah prays three times enshrouded within the exceedingly Bright Light, "Father may I be allowed to save him whom Lucifer has led to sin?" And God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life.

Now that Lucifer has gained control of the human family, he begins to operate upon them, leading them to practise right doing by sight instead of faith. But in a short time men of amiable dispositions while they walked by faith, begin to kill each other because they follow Lucifer's advice and walk by sight. Is six thousand years of experience in Lucifer's way of doing things, sufficient to show before the universe that his way is not the right way, is it not sufficient to prove before all, that created beings are finite and hence, they cannot live and walk by sight, but to live a righteous life they must walk by faith, the faith of God.

All the inhabitants of the heavens and of the worlds, were created in the image of God, by Jehovah, when all was peace and happiness with Him, but with Adam it is different, he was formed when His maker was passing through an hour of anguish and sorrow, he was made the image of Jehovah especially in consideration of that awful hour when sin entered heaven. The Son of God needed some one to stand with Him in this hour of anguish, and He created man for that purpose. They both sat in the garden of Eden alone and wept together, Adam accepted that he and his descendants might be lost to save the rest of the universe, and Jehovah accepted that if He should pull through Himself, He would save the children of men and give them the kingdom, as He said to His disciples: "It is your father's good pleasure to give you the kingdom. (Luke 12 : 32).

The transgression began with the woman and her seed, she was deceived by a vile fellow, and accordingly was the promise of the Redeemer given: Jehovah said to the serpent: "The Seed of the woman shall crush thy head." (Gen. 3: 15). (She was to have revenge through her Seed). Vengeance belongeth unto me, said the Lord, and I will render it." Adam was first formed, and Jehovah and he, both together, laid the trap at the risk of their own lives, that

should trap Lucifer in his villanous deed and crush his head if he should venture in it, evil and death were to come through Adam, and life and peace return again through Christ. Therefore, Adam was not deceived, but the woman being deceived was in the transgression. (1 Tim. 2: 14). Remember that we have not said that Adam was not guilty, we have only said that Adam knew where his sin would lead him, while Eve did not, but instead she was deceived. Lucifer had claimed that he could obey the law of God by sight, but Jehovah claimed that it could be obeyed only by the faith of God. And Jehovah is right because Lucifer while operating within his gift and calling as minister of life, he teaches the woman to disregard the right of her Creator at the expense of her own life. Thus Lucifer who was appointed to lead men to life is found leading them to death, and thus the evil character of his claim and his accusation is exposed before the universe.

Adam knew that his sin would lead him to death, but he knew also that it would expose the villainy of Lucifer, and lead him to death also. Like Samson, Adam died to free the universe from a tyrant.

Lucifer and his angels operate on earth introducing a system that brings death and destruction, also Jehovah and His angels operate introducing a system that brings life and happiness, men offer sacrifices looking forward to the cross of Calvary, and looking to the holy places where the blood of the everlasting covenant shall be offered. The hours of probation speed on, and all heaven is intensely interested in the Salvation of man, in the vindication of the character of God, and also in the final disposition of sin and sinners. As the stream of time flows towards Golgotha, a day arrives in heaven when each one whispers to his neighbor: "Know ye not that our Loved Commander shall be taken from us this day?" and they say: "Yea, we know it," and behold a chariot of fire and a whirlwind enshrouds Him away and He is gone, Michael is folded back again into the Most High. (See 2 King 2 : 2-11). And a feeling of loneliness pervades the heavens, but behold in this lone and anxious hour the Babe of Bethlehem is born, this holy child is the majesty of the heavens, the Son of God becomes the Son of man, Michael is unfolded out again, and He becomes a member of the human family, and He does the will of God on this earth as it is done in the heavens. Satan thought that he would be able to defeat the purpose of God in man, and

become sole ruler himself. But unto us a child is born, unto us a son is given and the government shall be on His shoulders, and His name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, of the increase of His government and peace, there shall be no end. (Is. 9: 6-7). Nevertheless, the guilt of all sinners is upon Him, because He has created those who became sinners and suffered them for a time. He is begotten and born again, and He becomes part of a world whose Father ministered death to His children, therefore, if He does not establish His own immortality as a man, if the immortal Spirit of truth, which proceedeth from the Most High, does not become the soul of this Man in all His works, if He does not become the perfect Man as He is the perfect God, when He dies and redeems His pledge, he shall remain dead, and His death shall be the end of the universe. Because all things stand fast only by His command. (While we think of it, one point we want to mention. If a man by himself has no control over life, how could Adam minister death to his children? Answer. Because man lives by eating, if he does not eat he will die in a short time; on the contrary, if he should get the right kind of food he would live forever. When man sinned, God took the tree of life from him lest he might live forever in sin. After the redeemed are raised from the dead they shall have access again to that tree which has the property to perpetuate life and peace, they shall live forever).

We were just saying that if Christ had not lived the life of a righteous man, God could not have raised Him from the dead, but He does not remain in the grave, because He is immortal in His doings, the immortal righteousness of the Most High has become His own immortal right doing, and, therefore, it is impossible that He should be held as a prisoner in the grave, sinners only can be held there. And if we accept from Him that same Spirit of right doing, which He has set within the reach of the human family, and if we practice it, neither shall we be held in the grave, but instead we shall inherit the Kingdom under the whole heaven with Him. It is He who made all things, who was born here to save, the Son of the Most High, is now the Son of Man.

And lo: behold he bleeds on Calvary's cross, He yields His life to redeem His pledge and that makes Him forever free, and that gives Him the privilege to save others. Early on the first day He rises from the dead and He ascends into Heaven, and He enters within the Light in the presence of



the Highest, and there He pleads His right doings and His own blood, and He obtains eternal redemption to distribute to others. He does this because He is worthy as the Son of Man, to be made the High Priest of salvation forever, like unto the Son of God who is the High Priest of Creation. Moses has anointed a Holy tabernacle on this earth pointing to the cross, but now another Man, the Divine Son of God, anoints the Most Holy tabernacle in heaven, (Ex. 30: 26-29 and Dan. 9: 24), pointing to the restitution of the faith of God along with the salvation of man and the final disposition of sin and sinners. This man, Jesus, is the High Priest of good things to come, namely, the new heavens and the new earth where dwelleth righteousness. (Heb. 9: 11 and 2 Peter 3: 12, 13). The Lord has spoken by Isaiah, saying: "Behold I create a new heaven and a new earth: and the former shall not be remembered nor come into mind, but be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in her people: and the voice of weeping shall no more be heard in her nor the voice of crying. There shall not continue to be over there the days of oppression, nor the matured man who will not fulfill the purpose of his days, because the sinner shall die at the division of one hundred years, and that sin offering that shall be offered after one hundred years shall be exceedingly vile. And they shall build houses and inhabit them and they shall plant vineyards and eat of the fruit of them. They shall not build and another inhabit, they shall not plant and another eat: for as the days of a tree, are the days of my people and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble, for they are the seed of the Blessed of the Lord and their offspring with them. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat, they shall not hurt in all my holy mountain, saith the Lord." (Is. 65 : 17-25. See the Hebrew text concerning the 20th verse).

Now let us listen to John, who says: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and I saw the holy city, new Jerusalem, and in the midst of the street of it and on either side of the river was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. (Rev. 21 and 22).

When man sinned the tree of life was taken from him, but when sin disappears access to the tree of life returns and death disappears, the tree of life has the property to perpetuate life forever.

Of His passion we speak again. The priests in their diabolical incarnation, they clamour for His blood, Pilate wavers before Divine and immortal righteousness, nevertheless the priests prevail and that which veils the Divinity of the Most High, namely, the flesh of the Son of God, is lacerated and rent, and He is nailed to the cross. But this Man, Jesus, who veils the Divinity of God says, "It is finished." And then He expires surrendering the record of His life into the hands of the Most High, as every other son of Adam must do. But He goes down into the grave with the Immortal Spirit of right doing which proceeds from the Most High, which Spirit must impart new life to the whole creation, when He shall say: "Behold, I make all things new." (Rev. 21: 5). Therefore, as the Immortal Spirit, the immortal soul of the Son of man is released from His tabernacle of sensibility for a short time, many of the dead are raised to witness that sight, the earth shakes, the sun is darkened, the typical veil is rent from top to bottom. And what else? As the constant march of the orbs brings on the blessed hours of the Sabbath, the whole universe bows in adoration and sorrow over the lifeless body of her Maker. It is there where centers the hope of the continuance of her existence, she is now both an orphan and a widow, and her tears flow quietly to the ground as an expression of her grief, and as she sees her God in the tomb she thinks that she could never be happy again, and she longs to be resting there with Him.

But as the solemn hours of the Sabbath are ushered out and the first day begins, the bands of death are broken and the Son of Man comes forth victorious. Momentous Hour! The universe wipes her tears and with joy overflowing she comes to embrace her victorious Master. But Jesus saith unto her: "Touch me not; for I am not yet ascended to my Father." (John 20: 17).

The Most High sits upon His throne and there he awaits the arrival of the Man, His Son, who has suffered to save humanity and to free the universe from speculations and wrong ideas concerning the nature of God. Jesus of Nazareth enters within the Exceedingly Bright Light, on the third day from the eating of the passover, arrayed in His Royal

apparel of fine linen of pure white, and He stands there before the Most High, and He finds favor in His sight. And the Most High holds out to this Man, and in favor of the human family, the golden sceptre which is in His hand, and this Man draws near and touches the sceptre in behalf of the human family. Then says the Most High unto Him: "What wilt thou, King Jesus of Nazareth, and what is thy request? And it shall be given thee?" And our brother Jesus answers: "If it seemeth good unto the Most High, My Father, since I have redeemed my pledge, let my life be granted to me, and that of the universe against my enemy." And the Most High says, "Who is he?" Jesus answers: "Lucifer." And the Highest says, "To this Man whom Lucifer tried to slay, but could not touch His soul, let him and his angels be slain, and sit thou at my right hand until I make thine enemies thy footstool." (Ps. 110: 1; 1 Cor. 15 : 29-29 and Heb. 10: 12-13).

After Jesus has raised the human family from the grave to the immediate presence of God, after He has obtained eternal redemption, after He has been accepted within the veil as our forerunner, after He has been made a High Priest forever, after the order of Melchisedec, and after He has anointed the Most Holy where the work done by anticipation before the cross shall be ratified, yea, after the barrier that separated and excluded man from God and from heaven has been removed by the blood of the Lamb, He meets His disciples in Galilee and He says to them: "All power is given to me, both on earth and in heaven, go ye therefore unto all nations and preach the Gospel, and behold I am with you to the end of the world." And then forty days after His passion He takes His disciples a little way out of Jerusalem and being on the Mount of Olive, He is taken from them into Heaven. And He stands upon the throne at the right hand of the Most High, accepting sinners who repent and who shall stand with Him. If Christ had refused to bleed, all the work that was done to save man before the cross, would have been null and void, because the whole plan of salvation centers at the cross, where Jehovah redeemed His pledge.

Satan and his angels have lost the game, they have not been able to practice right doing without faith, therefore, they lose their seat and their calling in the government of the universe, and the human family which has been redeemed by the blood of the Lamb takes their place. Therefore,



Michael, Elohim, Jehovah, Jesus Christ, the Son of Man and the Son of the Most High, along with the rest of the human family He has saved shall inherit the government of the whole universe, and this earth made new, shall be the center of Government, and new Jerusalem, the metropolis of the Kingdom shall stand on this earth made new, and all things shall be gathered together in Christ, both which are in the heavens and which are on earth. (Eph. 1: 10).

Man was created to the intent that if he should prove faithful to God, He would inherit all things, and man has proved faithful to God in the person of Jesus Christ, and God has accepted the human family when He accepted Christ. Therefore, the ultimate destiny of Man is that he shall inherit all things and be the head of all things in Christ Jesus. The last formed, namely, Adam and his Seed shall be first in the Kingdom and the first created by the Son of God, namely, Lucifer, shall be last, or lost forever. It is written: "Behold the day cometh that shall burn as an oven and all the proud, yea all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root (Satan) nor branch. (Those who follow him)."

Brethren and sisters, God is now calling on the members of the human family, who are loyal to the commandments of God, and to the faith of Jesus, to make of them Priests and Kings over His dominion, which comprises all the countless systems spread in boundless space. Who will respond to this call?

This is the glorious ultimate destiny of man. Who will avail himself of this glorious privilege?









